" Hence this sect supposes that the Supreme all-pervading power is the soul of the Universe, both existing from eternity to eternity ;
and that the former has somewhat the same influence over the Universe as the individual soul has over the individual body.
" They argue further, that in proportion as the internally impelled body is excellent in its construction, the directing soul must be considered excellent. Therefore, inasmuch as the Universe is infinite in extent, and is arranged with infinite skill, the Soul by which it is animated must be infinite in every perfection.
" He (Yajnavalkya) again expounds the meaning of the *Gavirlyi* in three passages :
<(We say the adorers of the Most High meditate on the supreme and omnipresent internal spirit of this splendid Sun. We meditate on the same Supreme Spint, earnestly sought for by such as dread further mortal birth; who residing in everybody as the all-pervading soul and controller of the mind, constantly directs our intellect and intellectual operations towards the acquisition of virtu[0], wealth, physical enjoyment and final beatitude."
So, at the end of fche *Gayafri,* the utterance of the letter *Om* is commanded by th^ sacred passage cited by Guna-Vishnu : "A Brahman shall in every instance pronounce *Om* at the beginning and at the end, for unless the letter Om precede, the desirable consequence will fail and unless it follow, it will not be long

retained."

"That the letter 0;;?, which is pronounced at fche beginning and at the end of the *Gayalvi* expressly signifies the Most High, is testified by the Veda: *viz.,* " Thus through the help of *Om* you contemplate the Supreme Spirit." *[Mundaka (Jpauishad)."*

(c In the *BJiagauad Gita :* ct *Om* (the cause), *Tat* (that), *Sat* (existing), these are considered three kinds of description of the Supreme Being."

<(In the concluding part of the commentary on the *Gayatvi* by the ancient Bhatta Guna-Vishnu, the meaning of the passage is briefly given by the same author.

<(He, the Spirit who is thus described, guides us. He, as the soul of the three mansions *(vis.,* earth, space and heaven), of water, light, moisture, and the individual soul of all moving and fixed objects, and of Brahma, Vishnu, Siva, the sun and other gods of various descriptions, the Most High God illuminating, like a brilliant lamp, the seven mansions, having carried my individual soul, as spirit to the seventh heaven, the mansion of the worshippers of Gpd called the True mansion, the residence of Brahma, absorbs it (my soul)